/106 cont./

123 shake hands with each one, but they evidently did not know the purpose of this; when we put bracelets and earrings on them, however, they understood this immediately. The children had to have something too.

[126] Wilhelm was allowed to sketch Frau Ines behind the house; as yet I did not dare think about taking the measurements of the women, and then fate knocked on the door.

122 Very unpleasant discoveries about the condition of the supplies changed the entire situation.

On 18 June we had already reached an agreement with

142
291
302

Bakaïrí boy.

122 Castro to wait at most three more days for Tupy; in view of our uncertain /107/ future it was not to be justified if we did not use the favorable time of year better. The Bakaïrí figured five days more to the Paranatinga; another stop was necessary in the second aldeament; let Tupy follow us there. As far as the lost iron goods [501] were concerned, we had become less worried; Daniel had first called our attention to the bark canoes of the Bakaïrí; on the Rio Novo there was only a very small one that was being used as a trough; we were to see them on the Paranatinga; if we could make up our minds to make do with these bark canoes, we would need only a few tools, which perhaps could be obtained from a fazendeiro /see "Fazenda" in the glossary, p. 171 / living near the Paranatinga. The advice was good.

/131 cont./

122 At night we write busily: two benches serve as tables; for sitting, knapsack and hammock. Outside the frogs are croaking;
[534] the Bakaïrí João, whom we call the minnesinger, is improvising on his violin; he cannot be parted from it and even takes it along to bathe. Thus, for the time being, the last night under a roof.

[133] 5 July. It was late afternoon before the staff crossed over. The river was about 150 meters wide. On either side is a barranca
[501] about five meters high. The long bark canoes give a confidence-inspiring impression. We shall have to become accustomed to
[123] them. Antiono already feels completely at home with us; he has fallen in love with a mouth organ that I gave him.

[136] 6 July. The river sent up mists in the early morning. Pedro caught a big pirahyba (Bagrus reticulatus). He is parading around in a soldier's coat, under which, and, to be sure, over his trousers, he is wearing an old flannel shirt of mine. Our ladies would take him for a curly-haired Neapolitan boy with a gentle, melancholy disposition, and yet the youth is only interested /132/ in killing everything that creeps and flies, and in between times in sucking sugar cane.

123 First Caetano came, in order to have breakfast with us once more. A number of women followed, brought us more beijús, and squatted to one side, the two Carlottas combing their long hair. The over-jackets had already disappeared on the second day.
122 Luis appeared last of all, when all the canoes were already at our shore; he went as far as the last sandstone slab, took off his clothes, and tried to wade across naked. But he was afraid and stood irresolute. "Well, come along," cried Felipe's wife. The minnesinger finally went after him. /Illustration appears here./

At ten o'clock we set out; for a long time the laughing and shouting of the women sounded behind us.

132 I am supplying the missing meteorological data for the stay in Corrego fundo and the Bakaïrí village:

/132 cont./

132 28 June. (Corrego fundo.) 4:00 P.M.: I 735.0, II 722.8, dry. 30.7, ground warming max. 41.2.
9:00 P.M.: dry. 16.4, wet. 13.1, clear, light wind.

29 June. 7:00 A.M.: dry. 12.6, wet. 11.5, clear, calm. Ground min. 14.1 (since 6:45 P.M., depth 50 centimeters).
10:00 A.M.: I 738.0, II 726.6.
2:45 P.M.: dry. 32.0, wet. 17.6, cum. 1. Since 10:00 /133/ NNW to 5, ground 24.0 (since 10:00, depth 60 centimeters), radiation surface max. 46.0.

501

132 Bark canoes on the Paranatinga.

4:20 P.M.: I 736.0, II 724.0.
9:10 P.M.: dry. 17.6, wet. 14.2, clear, calm.

30 June. 7:00 A.M.: dry. 12.2, wet. 11.7, clear, calm, radiation min. 14.8.
10:15 A.M.: I 738.0, II 726.2.
2:10 P.M.: dry. 31.2, wet. 18.4, cum. s. 4. Since 11:00 gusts from N. Radiation max. 47.8.

/166 cont./

252 brick shape -- puvas, used for mingau. They boil the strained liquid in large pots, whereby the finest flour is deposited -- polvilho; this makes the best beijús.

501 [437] [531] Back in the afternoon. Four canoes were acquired with an ax, shirt, and trousers. We are not in good shape, in spite of all that. Quintilian's canoe burst when it was hauled down. The Bakaïrí canoes differ from ours only in their more careful workmanship; one of them is painted with black rings on the outside of the longitudinal sides. The oars, the size of a walking stick, have a crook-shaped handle, shaft, and a long lance-shaped blade, which is slightly hollowed out like a shovel.

133 [226] The height of the two uppermost levels of the salto amounts to four meters; two meters more may be figured for the falls below. Baskets for catching fish hang on ropes, which, in turn, are held by stakes standing in the middle of the whirlpool.

136 122 We call this waterfall the Salto da Alegria. Our happiness is only slightly marred by a swarm of bees and wasps; among the latter, the kind that sting very painfully. -- The transport of the canoes, for which there is a route, is completed. /Illustration appears here./

/167/

132 122 15 Aug. φ 13° 11'.7, λ 5'.7, km. 6.41, total 130.85.
7:00 A.M.: dry. 11.8, wet. 9.9, clear, calm.

000 We have only nine canoes; one is very battered. Castro and I separated, he is traveling with Manoel, I with Compadre Valentin. Off about 9:30 A.M.; immediately an accident happened. At a small rapids Wilhelm's boat capsized, and the foolish Negro Chico behaved as clumsily as possible. With the knapsack and the suitcase in his hands, he stood in the middle of the water, which was flowing over the baggage as though over a mill wheel, as bewildered as a porter in a railroad station who has lost sight of his stranger. He almost drowned, but was luckily pulled out by Clementino. We dried out on both shores. Delay until 1:00 in the afternoon.

[Text continues on P. 48--Analyst]

/241 cont./

Y 411 [824] [237] Y [439] The bows are four-edged, dark brown, a little over two meters long; the arrows are of cambaiuva, a light, hard reed, with pretty, colored feathers, pointed bones, or long bamboo blades. Heavy, dark brown clubs, one meter 35 centimeters long, the shape of a staff, and nicely grooved, come from the Karajá (2).

2. Cf. the second ethnographic plate /see p. 168/.

Y 501 Y [531] The oars have a flared crook by which one levers with the one hand, while the other grasps the shank, and a broad blade which works powerfully in the water; I found one painted with a simple line pattern. (Handle 62 centimeters, blade 83 centimeters long.)

Y [824] The ubá is not a bark canoe, but rather a tree canoe consisting of a cedar trunk hollowed out with fire and ax. Ten persons could easily sit in the largest ones, without any goods to limit the space.

In front and rear a horizontal footboard is left where the hollowing begins.

B T S 501 I measured the canoes that brought us safely this far; besides the single canoe that we ourselves made on the Batovy, the flotilla contained specimens of the shipbuilding art of the Bakaïrí, Trumaí, and Suyá:

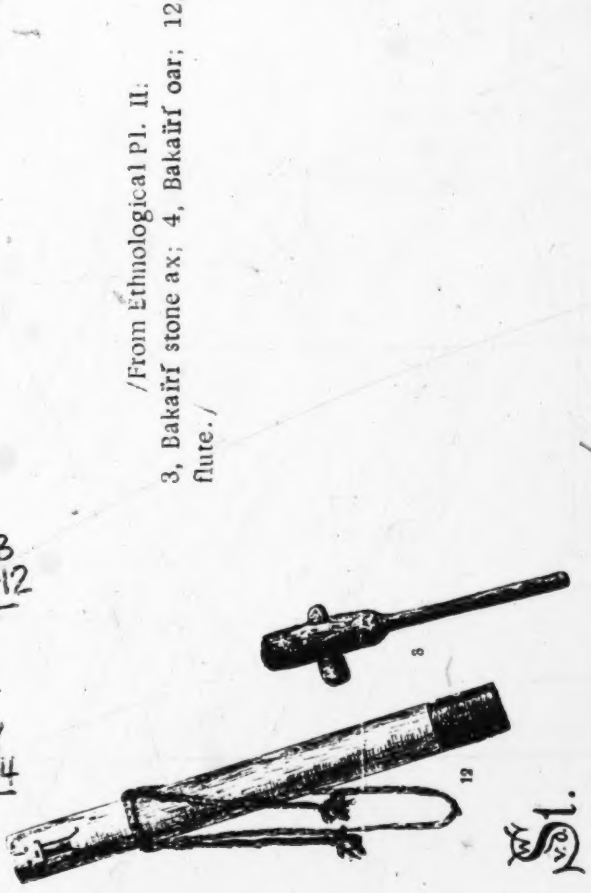
	Length	Center Width above	Center Width below	Depth	Width of Stern	Thickness of Bark
Ours from Batovy	6.70	70 cm.	56 cm.	27.5 cm.	67 cm.	37 mm.
Bakaïrí	8	64	56	24	63	11-21
Trumaí	7.70	53	39	27	57	16
Suyá	9	65	54	33	59	19

Y 501 Yuruha ubá: length 10.60 meters, greatest width 95 centimeters, depth 39 centimeters, thickness of wall 25 millimeters. Front footboard: one meter long, 90 centimeters wide. Rear footboard: 57 centimeters long, 44 centimeters wide.

1: Steinen--167 D, E-5 (1884) 1886 SP7 Bacairi SP7
Yuruna SP26

B
501

/From Ethnological Pl. II.
3, Bakaïrí stone ax; 4, Bakaïrí oar; 12, Yuruna flute./



B
412

Y
534

Pl. 1.

/51 cont./

226 Beyond the cachoeira we counted 13 so-called "currals" /corrals/, circles of boulders in shallower places in the river bed; the fish can enter through a gap in the circle and are then herded together by the Indians and shot. I was not a little surprised when, 823 151 farther downstream in quiet water, Antonio suddenly stated that a canoe had been here yesterday or the day before; all I noticed was a quantity of small white bubbles near the shore. The foam of the oar stroke is preserved in a path on calm water; not destroyed by waves, the air bubbles remain on the water and are gradually driven to the shore by the wind.

000 /52/ For two hours we rowed on vigorously, spoke but little and with a soft voice, and, cautiously on the lookout, proceeded into each new bend close to the inner edge. But all [134] signs had ceased. On either side lay tall, silent forest, the river glistened in the sunlight, nothing living stirred within a wide radius, and only a yellow butterfly fluttered past here and [133] there. Shortly before midday the stream bed opened into a rather wide inlet; one could not quite make out whether this was a lagoon or an island formation and the river divided into two types; we landed and I sent the two off to cross the bit of woods that separated us from the lagoon and to examine the course of the water beyond.

123 609 I sat on the beach waiting; Carlos was already coming back, when suddenly I notice a canoe a gunshot downstream. ● [501] A single naked Indian is standing in it and swiftly making for the shore; there he steers the vessel behind the skeleton of a fallen tree and cautiously crouches down in the shelter of it. "Bakaïrí, Bakaïrí," I cried with all my might, "kúra Bakaïrí, áma Bakaïrí, úra Bakaïrí, we are Bakaïrí, you are a Bakaïrí, I am a Bakaïrí, the Bakaïrí are good" -- in short, I shout in joyful excitement whatever is inspired in me by the ghost of reminiscences from the greeting formulas of that particular tribe. And behold: "Bakaïrí, Bakaïrí, Bakaïrí" comes resounding back. Other words are added, which unfortunately I do not understand, but the high voice, rising in uncertainty, bears an unhappily anxious and mistrustful expression, and the arms swing wildly in the air behind

/52 cont./

123 609 the tree skeleton, as though the man were dancing there like a cannibal in a show booth. "Bakaïrí ...," I commence once more, when luckily Antonio comes bounding up with mighty leaps, and, half out of breath from excitement, he for his part now shouts a long explanation downriver, which again I do not understand, but which releases a grateful howl of exultation on the part of the entrenched hero and clarifies the situation as though by a stroke of magic.

[501] [29] [411] The canoe shot out of its hiding place and hastened at once, a fine, long, dry bark-canoe, toward our sad, crooked, wax-plastered, loam-smeared vessel laved with dirty water -- truly, I thought, we were the ones who were entering the sphere of a higher culture here; even though the noble boatman was dressed with only a belt-cord and carried with him nothing but the neatly worked, feather-trimmed arrows and the bow which lay on the floor of the canoe beside a calabash filled with honey, nevertheless in its trimness and cleanliness this total picture gliding toward us contrasted most advantageously with us ragged bearers of civilization beside the piece of wet-rot bark that was called our boat. Well, the newcomer clearly showed by his facial expression that for his part he nevertheless admired us.

123 152 He did not behave at all like the silent, gloomy Indian whose soul, as I might have expected on the basis of our school-wisdom, reflected the monotonous, oppressive environment of the tropical forest; rather, he laughed /53/ and chatted with his fellow tribesman Antonio as though he had [576] grown up in a fortunate country of the temperate zone. In a few minutes we were good friends; at my urging he even told us his name, which, of course, according to the custom of his country, he could not do without modest hemming and 551 622 hawing. His name was Tumayaua and he was the chief of a village of the Bakaïrí a few hours away.

123 609 Thus actually of the Bakaïrí! The hope of the past weeks was fulfilled, we entered our research area among a good-natured little people well known to us, and our debut

B 123 /102 cont./ been among the Mehinakú /Mehinacu/, although he did not know their language, to carry out my plan, but one was encouraged by the example of the other.

W 122 B 461 We set out early on 10 October and reached the harbor of the Mehinakú on 12 October at 11:00 in the forenoon. We had not hurried particularly; the two rowed best only when I provided a good example. The most dreadful thing to me was that they traced all the bends in the river and never cut off one of them by crossing it. There was not a fish, not a bird, that did not hold their attention. They shot at, without hitting, several gallinaceous birds, a capybara that was swimming across the river was wounded in its hind leg and, with the arrow, ran screaming into the woods. We slept that night beside an inlet with an abundance of fish and made a good catch. The two roasted fish all night long, carefully keeping the fire going under the wooden grill; they had

W [142] [302] ←

B 252

Fig. 4. Mehinakú woman.

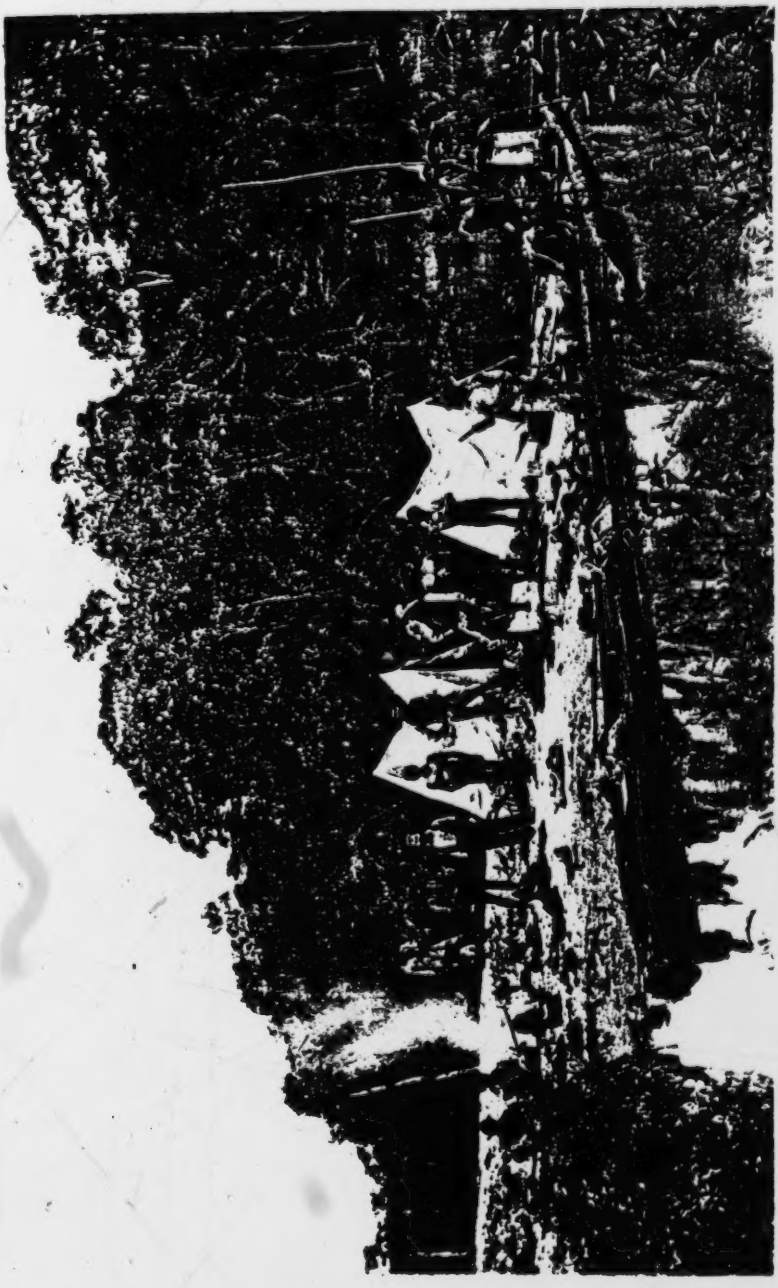
set up their hammocks so close that they could comfortably reach out, turn the fish, occasionally consume a piece, and have the benefit of the fire's warmth.

W 131 B 504 W [531] B 581 B 576 B [757] On the second morning they told me that the bank on the left belonged to the Mehinakú, on the right to the Nahuquá. The harbor lay along a steep sandbank where a small brook emptied. Rhomboid designs were scratched on the trees. The Bakaïrí shoved the canoe far up into the brook and carefully concealed the oars and carrying baskets, which still contained remnants of fish and beijús, in the woods. Tumayaua prepared a gift for the Mehinakú hosts and for this purpose hung a rosary-like cord around his neck, on which were strung fruits with an oily content. The oil was rubbed on the skin scratched by the medicinal scarifier of the Indians.

2: Steinen--121 E1 D-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7

Plate XI

122
133
137
501



Kulisehu journey.

W 132 /130 cont./ rained by buckets, and the shower bath was quite cold, scarcely more than 15°. Our good Mehinakú were unhappy that we did W [821] not follow their example and puff against the heavenly sluices; they hastily built a protective roof, probably more to keep busy, and complained incessantly "uläpe, uläpe!"

W 122 In the harbor of the Mehinakú we acquired another canoe; meanwhile the Auetö who had accompanied us this far had disappeared without a trace. Vogel's hunting knife was also missing.

Y 245 The Nahuquá village was in the middle of the pikí harvest. Like cannon balls in an arsenal, the pikí lay in piles outside Y 251 and inside. Racks had been set up in the houses to dry the seeds, the women were busy peeling the fruit, cooking it, and scraping the seeds, human beings and utensils butter yellow -- Caryocar Y [157] butyrosum. No pogu, but pikí juice; the pikí seeds with an almond-like taste, an electuary "pikí herb" not at all bad in Y 164 moderate doses. Many sick in the hammocks, stomach and skin Y affected; one old baldhead, face and head covered with sores. 123 Tumayaua was given pikí as a parting gift for the trip. Only [431] one newborn child, which the mother brought to us so that we would blow on it, seemed to know nothing yet about pikí.

B In Bakaïrí village III, which, by the way, the Nahuquá Y 648 accompanying us did not want to enter, the old festival hut had B 731 burned down and the people were very much afraid of the previously greatly admired matches. But we did find magnifi- B 532 cent bird-masks and fish-masks. Of the two canoes we ordered, B 122 one was not yet finished and the other had been wrecked.

501 Bakaïrí village II seemed deserted. The occupants were, B in part absent, why remained unclear; also, we had apparently 123 seen foreign guests the first time and included them. Chief B Aramöke, however, was gracious as ever and had set before us [622] beijús which we could have offered the most distinguished tea guests at home. It was only with great difficulty that we found a few men to transport part of the collection for some distance overland. It was always said that they had to stay with the B 752 children. Then in the chief's house lay a woman with burns on

T 191 411 /234 cont./

corresponded exactly to the Karayá club found among the Yuruna in 1884, a dark brown staff chamfered vertically all around, sharply grooved, lopped off bluntly at top and bottom, with a smooth intermediate piece for the hand. The Yuruna in that case, and the Kamayurá here, had transformed the murder weapon into a peaceful walking stick. One must admit that the defense weapons of the men on the Kulisehu do not point to warlike habits.

B *171 ●501 [824]

B [531]

Fig. 29. Bakaïrí oar. (1/8 nat. size /as shown in the original illustration/.)

The canoes are commonly made from the bark of the jatobá, as I described it in the case of our vessels. See Plates 10 and 11 /see pages 109 and 121/. A Bakaïrí canoe measured in 1884 had the following measurements: length eight meters, width in the center 64 centimeters on top, 56 centimeters below, depth 24 centimeters, width of stern 63 centimeters, thickness of bark 11 to 21 millimeters. On our second journey we saw longer specimens, and the ark which we acquired among the Mehinakú /Mehinacu/ was considerably wider, was, in fact, unique in its corpulence. The Bakaïrí canoes that had to travel in the shallower river bed strewn with stones were somewhat shallower than those farther downstream. Among the Yaulapiti the rim was turned over slightly.

The oar, somewhat over a meter long, consisted of a slightly hollowed-out blade 60 centimeters long and ten centimeters wide,

/234 cont./

*171 ●501 with a shaft and crook-handle (cf. the illustration /see Fig. 29, p. 243/). Holding the crook-handle with one hand and the lower part of the shaft with the other, the Indian pushes the oar down rather vertically by his side and levers it forward with powerful pressure. Often the thrusts follow one another very rapidly, the oar is thrown high in the air and changes hands with lightning [502] speed. One of the rowers usually sits in front, the other in the rear; the one in the rear steers with his paddle, the one in front shoots at fish. The only place to sit is a low clamped-in piece of [415] branch. In the center lies a carrying basket, protected from the [396] rain with leaves. Loam and resin play a great part; /235/ the bark easily cracks, especially in the bent-in stem, and lets in *171 water. Thanks to their great skill as pilots, the Bakaïrí shoot 502 even through the swell of the cataracts without danger; the rapids with a greater fall downstream in the region of the Yuruna, however, could not be surmounted with the low and fragile bark canoes -- a noteworthy obstacle against the shifting of our tribes toward the north. Perhaps no less difficult would be the beating of the waves on the broader stream, which every strong wind [396] brings. On the other hand, the bark canoes have the tremendous advantage of being made in the shortest time. For this reason even the people at the Fazenda S. Manoel were satisfied with a canoe furnished by the Bakaïrí, which cost only one day's work. [482] They are easy to carry out of the forest to the shore; bast rings protect the shoulders.

*171 484 Fishing is done just as much as possible during a trip, and similarly eating. Smoking and singing en route are unknown.

*171 226 Fishing implements. The shooting of fish with bow and arrow provides only a little booty, in terms of number. I have reported on the fences or palings with which the river was blocked off near the second Bakaïrí village, on the "chiqueiras," the barrier made with twigs that closes off the mouths of brooks or the arms of lagoons, on the stone circles that were laid out, often in great numbers, in the shallow river bed near rapids, and where the fish entered from above through a narrow opening and, driven downstream, were caught in nets at the opposite exit, and, finally,

/269 cont./

171 531 possible for us to recognize the path, which, in the case of the former, is by this time revealed only in the names.

Among the Auetö the artistic form is already of primary importance; among the Bakaïrí the emphasis is still on the fact that the designs are likenesses. Better than all discussion, the strange situation among the Bakaïrí can be explained by one example among many, namely, the accompanying illustration of an oar covered with primitive "scribbles." [825] The four circles are the ring marking of a ray, beyond the dividing line there follow mereschus in net meshes, then a pakú fish, and finally several "kuómi" fish, a design that does not occur elsewhere and the original model of which is a fish unfamiliar to me: pinukái, merêschu, páte, kuómi. I am far from wanting to maintain that these four designs in their assemblage have a meaning; at most I believe that the person who made them wanted to put fish on an oar. It is extremely instructive, however, to see that, even though these scribbles undoubtedly do not mean anything in association with one another, that is, are not hieroglyphics, nevertheless each one is by no means simply an arbitrary

[501]

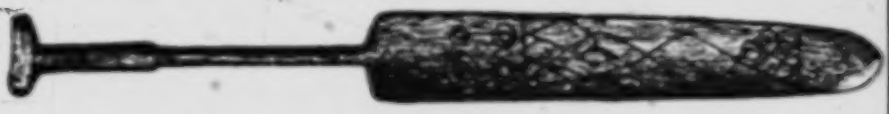


Fig. 51. Oar of the Bakaïrí. (1/8 nat. size /as shown in the original illustration/.) Ray rings. Mereschu fish in the net. Pakú fish. Kuomi fish.

curlicue, but the pattern of a very definite object and thus actually represents the element of a hieroglyphic. We should never explain these patterns correctly by studying them; one must find out from the people themselves what they mean or simply give up. For my part, I have become extraordinarily humble about interpreting, but on the other hand, regard it as very superficial to dismiss as curlicues figures which we do not understand. Where /270/ figures are regularly repeated, where there are designs at all, one may be sure that the first people who drew them also had a definite model in mind, the meaning of which, however, their successors may have neglected and, under the influence of linguistic differentiation of what are now technical words, may have forgotten completely.

/270 cont./
B
*[171]
531
532 Otherwise it may be said that all festive adornment, insofar as it offered suitable areas, was without exception painted with designs. This is most noticeable on the masks, for which all tribes greatly preferred the mereschu, as will be shown in the more detailed description of masks.

B
531
[501] /271/ I shall briefly enumerate the most characteristic examples of decoration with designs. Among the Bakaïrí we saw a canoe painted with the ray rings and the zigzag of the anaconda. As for oars, apart from the one in Figure 51, we found only one where the snake design was applied or had been preserved. On
B
[534] the drum-tree lying in the third Bakaïrí village, besides the mereschu figures mentioned under bark drawings, there was a long fish-bone drawing painted on, like that of the first plate showing ornamentation /Pl. XX, see p. 280/. In the harbor of the Mehinakú, as I have also mentioned, several trees bore attractive mereschu designs scratched into them.

B
531
415 Among the Bakaïrí it was primarily the gourds that were adorned with designs, the drinking bowls as well as the ball-shaped calabashes and the bottle-shaped ones that were used for storing feathers. /Figs. 52 and 53 appear here./ Sometimes the uluri design, sometimes the mereschu design covered them net-shaped; corresponding to the slice cut out at the stem of the calabashes, and also directly opposite, there was drawn a circle toward which the designs converged and of which a half-circle remained on the side when the gourds were cut in two for drinking bowls. On one specimen we saw that the mereschus had been pushed over one another in one corner, which gave the impression of plaiting. Occasionally mereschus and bats alternated and were differentiated
B
[301] only by the fact that in the case of the latter the corners were not filled in, like No. 10 on Plate 20. The back-sticks were all closely covered with designs, as described. Cf. page 296.

V
191
531 Among the Nahuquá we were likewise particularly struck by the decorated gourds, except that here principally the rattle-gourds used in the dance were decorated. Their whole painting did not amount to much. Yet it is possible that I underestimate them, because during our first visit they had moved out their household

/257 cont./

539 825 in quiet areas, where there are no human beings, it is always on the move in the morning and afternoon, except during the hot hours in the middle of the day which it spends sleeping"; in other words, all of the phrases between quotation marks, taken from the book by Dr. Goeldi on the mammals of our land (pp. 92, 99, 103, and 106), confirm what has been said concerning the shadowy character of the Yamũras.

539 174 /258/ Other considerations, however, seem to us of greater moment.

First of all, in the enumeration of the belongings of the Yamũras, we have a basis for a list of the cultural acquisitions of the Bacaeris. We learn that they had nets for fishing before they had nets /hammocks/ for sleeping, that they traveled by water when they did not yet have pestles, and that they probably had maracá before they had the masks with which they appear at their festivals. [220] [352] [501] [412] [532]

539 776 We also see that although theoretically the abode of the Yamũra is in the sky, a large part of his existence is spent on the earth from which he derives his sustainance. Subsistence, however, is not his sole concern; free of the contingencies of time and space, he travels swiftly as the wind, he is an envious being who spies upon all actions and weighs upon the living with crushing pressure. There is hardly an act that he does not influence: gestation, childbirth, alimentation, festivals, walking hours, everything falls within his inexorable reach, as we shall see later. It would seem that the Bacaeris could paint their bodies as they please. But this is not so.

776 789 824 302 Yamũra does not like urucũ, --this is why one must not scatter the urucũ seed, says the piahi;--Yamũra goes into the houses of people with children, --this is why we burn the juice of the rubber tree--when it is burned it is rubbed on the door;--fathers of boys, when they go to the river, paint themselves with genipap, --paint themselves with urucũ, --so Yamũra thinks that it is blood; if the boy's father does not paint himself

4:Schmidt--16 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

/19 cont./

Xingú-Expedition /Report on His Second Xingu Expedition/." February 3, 1900, Verh. d. Ges. f. Erdkunde z. Berlin, Vol. XXVII, 1900, pp. 112-128. Idem., "Uber seine zweite Reise in Central-Brasilien," loc. cit.

Antonio with his stepson José Coroado, already an adult, had then visited several times the Bakairí in the region of the tributaries of the Xingu River, and a big part of these had moved in with their fellow countrymen of the Rio Paranatinga, so that Theodor Koch, a participant in Herrmann Meyer's second expedition to the Xingu River, estimated the population of the aldea of the Rio Paranatinga Bakairí, at this date, at more than 60 individuals.(24)

24. Dr. Theodor Koch, "Reise in Matto Grosso (Brasilien). Expedition in das Quellgebiet des Xingú /Journey in Mato Grosso (Brazil). Expedition to the Region of the Headwaters of the Xingu/." Communication, d. K. K. Geogr. Ges. in Vienna, p. 335.

At this time, the Rio Batovy Bakairí had canoes and also a port on the Rio Jatobá. Also the Nahuiuá /Nahuqua/ had then risked for the first time the journey to the Rio Paranatinga and had carried away from there sugar cane and pororoca /French beans/ for planting. (25)

25. Dr. Herrmann Meyer, "Bericht uber seine zweite Xingú-Expedition," loc. cit., p. 127.

/281 cont./

352 The Bakairí slept in hammocks, amaka, woven of palm fiber.
[415] Their furnishings can be summed up as benches of a solid
[285] piece of wood, clay pots, mats and baskets. The diet rests
262 upon manioc, piquí, sweet potatoes, maize, and fish. How-
224 ever, the hunting of monkeys, wild pig, tapir, and other ani-
mals was not scorned. Most of the food reserves, however,
[241] were of vegetable origin, and the most important harvests
were made up of manioc, maize, sweet potatoes, and piquí.
Yams /cará/, cotton, urucú, and tobacco were also planted.

342 The occupants of a communal house worked together on
476 the building of a new house, acquiring thereby the right to
622 reside in it. This construction work, however, was led by the
individual who had the most prestige in the group, usually the
old head of the house, who thus set himself up as the head of
241 the new house. The tasks of clearing fields and planting
476 generally depended on the participation of all the aldea. When
529 beginning a new clearing, the Bakairí would give a feast,
hométe, with the distribution of food to the Indians who worked
501 on the field. The Bakairí made canoes from the bark of the
[824] jatobá tree, in the Xinguano way. This construction, as well
[682] as fishing, hunting, and agricultural activities, were accom-
panied by propitiatory rituals.

[illegible] were bartered among neighboring groups
437 in the course of visits called tuliki which depended on the
574 presence of the chiefs of both aldeas. After the exchange of
the objects desired, the visitors were honored with a feast
called tulake.

621 /282/ The Bakairí were not a warlike people, and their
181 political organization does not seem very elaborate. Each
622 aldea had a chief, pima, assisted by a subchief, itáida. The
624 Bakairí do not remember the existence of a chief for the whole
[643] tribe, and there is no evidence that such a figure ever existed.
The selection of the itáida was made by means of agreement
of the aldea, but it generally fell on the son of the pima him-
self. The pima's functions were chiefly ceremonial, economic,
and juridical.

wooden benches, and dishes and cups made from gourds.

As the Bacairi were extensive travelers and depended upon fish for a considerable part of their food supply, canoes were an important part of their equipment. The Bacairi canoe (*pipi*) was made from the bark of the jatobá tree. The tough, heavy bark was first stripped from one-half of the tree. Small fires were then lighted on the inside of the bark trough to make it curl. Braces were placed at intervals along the entire length, the bow was tapered, and the stern was squared off by forcing the bark upward at one end. Bacairi canoes varied in size, the larger ones being able to carry as many as 8 men. Canoes of jatobá bark are used by the Bacairi today and are the predominant type among the Indians of the Upper Xingú. The Bacairi also made large tubs out of jatobá bark which were used as settling vessels for manioc juice. The juice of the manioc contains a fine powder or starch which settles on the bottom of the vessel, to be gathered after the liquid is poured off. For gardening, the Bacairi formerly used a digging stick made of hardwood. For hunting, they used a bow (*tika*), round or slightly oval in cross section and from 2 to 2½ meters in length, made from a yellow or reddish wood which was first matured by burying it in mud. The bowstring was made from the fibers of imbaúba bark. Arrows (*pirá*) were made from cane with hardwood or bone points. Hunting arrows had two feathers, but arrows used for shooting fish had serrated wooden points and no feathers. The cutting tools of the Bacairi consisted of knives made from bamboo, stone, bones, and shell. Transportation was by canoe, or if over land, goods were carried in a wicker basket supported on the back by a tump line.

ORNAMENTS

While living on the banks of the Kuliseu River, the Bacairi, in common with the other Upper Xingú River tribes, did not use clothing. Men sometimes wore a narrow cotton band (*enagüa*) around the waist, with a few tassels hanging in front. Women, after puberty, wore the uluri. Men wore their hair cut short. Women wore their hair long at the back but cut straight across over the forehead. Hair was cut with a knife made by setting sharp fish teeth into a wooden stick,

Bacairi SP7
Mato Grosso SP1

B 464 [551] Nine canoemen, recommended by Major Noronha, were recruited from the Bakairi. The nine included Paghuli, or Marcellino, and Apacanu, both of whom had lived on the Kuluseu before the withdrawal of the [191] [396] Bakairi to the post. Both of these men can speak Anahukna to some extent, and are the only men who know how to make bark canoes. Unfortunately, their Portuguese is poor, necessitating another interpreter. Their knowledge and skill in matters of river travel made them invaluable, however.

B ●501 The Bakairi have the reputation of being the best canoemen of the region. The children are taught to paddle from infancy, and become extremely skillful in paddling the clumsy and heavy canoes. The paddle used is short and narrow, and a quick, short stroke is employed, the paddler shifting his paddle from one side to the other with every two or three strokes. Steering is accomplished more by the bowman than by the man in the stern. The use of the stern paddle as a rudder is not well understood. Poling is resorted to by the man in the bow when going up the stream, in which case the efforts of the man in the stern are given to guiding the canoe, which is accomplished by quick shifting of the paddling from one side to the other. Among the Bakairi, as indeed among all of the aborigines encountered, the women are as good paddlers as the men, but they never were seen poling.

* * * *

B M 114 As soon as our personnel was completed, with the addition of a young Italian explorer, Giovanni Amail, who had been forced to abandon his project to reach the Amazon upon reaching the post, our baggage was transferred to the backs of oxen and mules, which were to transport it to the Kuluseu river. The men not concerned with driving the oxen went afoot. It was indeed an odd caravan. Mounted men busy with the oxen, men afoot carrying bows and arrows and guns, long-horned oxen, small mules, men in a long line across the wastes of the plateau. All of the men wore a red kerchief wound about the head, and the usual kuntering conversation was carried on. The Bakairi, of course, wore trousers and shirts, and even sandals made of old automobile tires, in imitation of the Brazilian camaradas.

B [177] [29] As we moved eastward and slightly north, it became more often necessary to build bridges for the animals, across small but high-banked